GALVVA

NING TO ENGLAND

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exemple of Calece:

giuen the 7. of

March. Anno. D. 1558.

BY BENTHALMAI, OVTIS.

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IOEL. 2.

Turne vnto me with al your herte, in

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Imprinted Anno

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GRAND
SEMINARY

IF GOD ALMOST BY MIRAcle hath cast so terrible lightninges vpon Calece, as make, ether al mennes eares to glow, & tingle, or their hertes to tremble, & quake, that heare how sore that toune is sodainly plaged, what maiest thou loke for, ô England, whose most detestable, and most abominable horrible vices, so far excede the vices of Calece, as Sodome euer passed Siō in vilainous tragical actes. For to considre this matter thoroughly, and to beginne with the cheifest, the gouernor of Calece did beare in dede with idolatrie, and false religion, & therefore is iustly brought in to a captiues wretched state. But thy ruler England with raging madnes, and open tyrannie at hir first entraunce restored in hast idolatrie and false popish religion, being before luckely beaten dounne, thorough out the hole realme, and now continueth a shameles aduancer, and bloodie mainteiner of the same. The gouernor of Calece ioied not to see the people defile them selues with vile poperie, with idolatrious masse hearing, with crouching to domme stockes, & stones, with kissing of canferd crosses, with

sprincling

ſprincling of enchaunted and exchaunted waters vpon their forloren bodies, with eating of charmed bread, in ſtede of Chriſtes holie ſacrament: Thy ruler cópelleth al men to thoſe, and manie other like horrible abominations, with thondring threates, and moſt violent flames of fier. The gouernor of Calece erneſtly bewailed in his herte, the decaie of ſound doctrine gratiouſly renued and repared in the daies of holie king Edwarde. Thy ruler reioiſeth, and triumpheth in treading, and ſtamping it vndre hir fete. The gouernor of Calece reuerently ſpake, and thought of true religion. Thy ruler moſt blaſphemouſly raileth vpon it, and moſt dedly hateth it. The gouernor of Calece kepte his handes pure, from ſhedding of innocent blood. Thy ruler hath bathed hir ſelfe, and ſwimmeth in the holie blood of moſt innocent, vertuous, and excellent perſonages. Let the bloodie bodie of the courteous, modeſt, godlie, wiſe, and wel lerned Ladie Iane, and of the gilteles lord Giltford comme forth for witneſſes. In noble Thomas Wiat perchaúce, and his companie thy ruler maie haue ſome pretence, and yet that

valiaunt

valiaunt capitaine, & right vertuous man, with the reſt of that band, without doubte put on armour, and roſe vp in defence of their countree, which than begāne to be betraied. And the like maie be ſaide of the good duke of Suffolke, and of that worthie man my lorde Thomas Graie his brother.

Of whom if anie thing were don amiſſe, thy ruler was the verie autor, headſpring, and principal cauſe of it, and therefore ſtained hir ſelfe with blood in killīg them, whoſe faulte, if there were anie, ſhe hir ſelfe cauſed, bred vp, & brought forth. But what color, or cloke can ſhe haue, if I cal for the burnt bones & aſſhes, of the ſobre lerned, and holie martyr Thomas grammer archbiſhop of Cāterburie? of the excellent, wiſe godlie, and ſtilful man Nicolas Ridleie biſhop of London, of ſondrie other vertuous and lerned biſhoppes, and miniſters of goddes worde, and of a nombre of good, ſimple, verie innocent, harmles, and right godlie men, and wemen, whom ſhe hath moſt cruelly roſted, and fried in flames for mainteining the open truth, and keping of their conſcience vpright before god. So that if thou compare hir with the old perſe-

quutors

quutors of goddes truth Nero, Decius, Diocletian, Domitian, Maximine, and such other thou shalt perceaue, that she hath matched the outragious crueltie of them, & that hir extreme tyrannie hath dured lōger thā the tyrannie of the most parte of thother, & in some pointes is gonne farther. For none of those persequuted the bones, & ashes of ded men, nor sought the further affliction, and famishment of such as by them were alreadie driuen out of their natiue countrees, as this, furious tyranneſſe hath don most gredely vnnaturally, and vnmercifully. But to procede in our former comparison, whereby thy state shalbe better knowen, the gouernor of Calece neuer condemned anie, whose cause he had not heard before, and perfectly vndrestanded. Thy ruler hath cast in to raging fiers more than three hundred vertuous, innocent, godlie mē, whose cause she neuer heard, neuer vndrestode, neuer labored to know thoroughly. Yea lest hir conscience shuld condemne hir of most horrible murder, and lest hir bloodie desire might be dulled, she obstinately refuseth once to loke vpō the bokes of excellent good men, which plainly proue,

that

that only the open truth hath ben the matter, for which so manie holie personages must suffre most cruel death. The gouernor of Calece mainteined an honest familie: godlie seruantes both men, & women. Thy ruler hath aboute hir raueners, snatchers, flatterers, effœminate Ganimedes, Alcinoes youth, and amonge hir women verie strompettes, and to wel knowen baudes, and witches. The gouernor of Calece what so euer is now forged to cloke the quenes trecherie, and to bleare the peoples eyes, bare a singular loue to the toune, and procured the welth of it to his power. Thy ruler not only being warned of imminent daunger left that toune purposely spoiled of good soldiars, and warlike stróge men, to make a waie to hir lust in meaning to giue it vp to another, but hath also studied these 4. yeres to betraie the ô Englande in to the handes of a straunger, and of a nation most defamed in al the world for pride, and crueltie. She hath sought meanes to make the fight against thy selfe, whereby being enfeebled and weakened, thou mightest be lesse able to resist the force of the spaniard. She beganne warre with a migh

tie

the king, where peace was sought, and desired, only to satisfie hir wilful head, to encrease the force of the spaniard, & to maime the of thi best capitaines, & soldiars. She hath spoiled the of thy artillarie, of thy treasure, and iuels sent in to a foraine coūtree, I thinke no more, for the loue of the straunger, thā for the hate, that she beareth agaīst thy people. For bicause she hath begonne a thing nawghtely vpon hir awne head, she wil now procede wickedly without staie and extremely hateth al them, as ether life not hir doinges, or by them stand in daunger of destruction. And she is so bereft of witte, that she thincketh it better, to do madly, and nawghtely stil a pease, than to seme to haue don madly, and nawghtely at the beginninge, thorow wilful desire, & she is now sunke so far in follie, that she weeneth, that she maie wype awaie the blotte of hir first madnes with continual pursuite of the same Finally the gouernor of Calece, his cloking, and dissembling of goddes truth excepte, was a good man, gentle, louing, curteous, harmeles, plaine, temperate sobre, honest, and vertuous. Thy ruler is thoroughly spotted with papistrie, & idolatrie,

latrie, a ſtocke worſhipper, a cakeworſhipper, a bold blaſphemer of the true Chriſt, whoſe bleſſed bodie is glorioufly placed in heauen, and not pinde in popes pixes. Thy ruler is diſdainful, and ſo proude, that to be the wife of an emperors ſonne, & for hope that ſhe ſhal once be called my ladie empereſſe, ſhe is contente not only to make the as bare as a birdes taile, but alſo vnnaturally to betraie the hir natiue countree, & make the ſubiecte to a popiſh proude, vnmerciful, and vngodlie nation. She is deſpiteful, cruel, bloodie, wilful, furious, gileful, ſtuffed with painted proceſſes, with ſimulation, & diſſimulatiō, void of honeſtie, void of vpright dealinge, voide of al ſemelie vertues. I ſpeake not this of hatred god I cal to recorde, nor for anie luſte to recompte others lotheſome euils, but only to cal hir to ſpedie repentaunce, by the vgle ſight of hir moſt horrible ſinnes. I iudge ſurely that of al other I ought moſt to lamente hir, as the moſt vnfortunate womā, that euer was. For whereas beſides theſe deteſtable open, and wel knowen vices, and other more ſecrete fowle ſores, ſhe is giltie of the blood, & damnation of al thoſe that

se that haue perished, daily perish and shal perish thorough the most abominable grosse idolatrie, and false religion, that she hath sette vp, and thorough wante of the true knowlege of Christ, which she hath by al meanes possible quenched, and oppressed, yet she hath not one that wil warne hir, of the most miserable, and most terrible state that she standeth in. Wherefore sith al hir frendes, and louers, shauelinges, and other slaues of the poleshoré swarme with silence, and closed lippes, see hir runne hedlóg in to the lake, that burneth with vnquenchable fier, I thought it my dutie to do good for euil, and by opening, and laying corrosies to hir piteful festred sores, to prepare them to a farther cure, that she perish not euerlastingly. And I beseche god most hertely to bring my desire to effecte, which is surely none other, but that hir sowle, thorough the great mercies of god, and hir hũble knowleging, hating, and renouncing of hir sinnes in time, maie be saued from helfier. It maie wel be that for this my warning, she wil seke my death, but she shal surely seke the death of him, that loueth hir better, and wold do more for hir perpetu-

al safetie

al safetie, than al the fatte fed preistes, and papistes ether in the courte or in the countree. And if she knew asmuch as I do she wold be gladder of the woundes that I haue giuen hir, thā of al the kisses that euer she had in al hir life, first, or last. For what shuld it auaile hir, if with the losse of hir sowle for euer, she might a while possesse in this world al the ioies together, that ar conteined therein. Nothing erthlie wold be bought with euerlastig torment, which shal as certainly comme vpon hir, as god liueth, and is true of his worde, onles before corporal death she repente hir of these most detestable abominations, that I haue now laied forth, and turne in time from the false pope, & patched poperie to the true Christ, and tru religion, & be purged, and sanctified, not by coniured waters, and mennes phantastical deuises, but by the holie spirite of god. Which grace if god of his infinite goodnes shal graunte hir, I wil seke no greater rewarde of my trauail. But lette vs procede in our consideration, and comme now to the counsel of Calece, one of the cheifest whereof, the greatest sembler, & dissembler, the subtilest flatterer that liueth, called

called to another office in the courte by the death of a vile nonnish papist, was absent at the subduyng of the toune. That Vlysses I saie, the deuiser of mischeife was absent, not to auoid, but to runne in to a more horrible plage, onles he preuente it with spedie repentance. This is he who in king Edwardes time putte on a masse, and visor of a protestant, and with his melie mouth, and flering lookes crepte in to good mennes bosomes. This is he, who thorough craftines of witte, and by the helpe of a mad calfe begiled the good lord wentworth, & drue him from a better purpose, and so was the occasion of al the mischeife, and miseries, that haue ensued sithens. Besides this false traitor to god, to his frendes, and to his countree, who as I saide, was awaie at the ruine of the tounne, the rest of the coūsel of Calece, were not notoriously naughtie men. In the most parte of them, a man colde desire nothinge, saue more zeale to the truth, that thei knew, more strenghth of minde, more feare of god than of a womā. For this indede was a commune faulte amonge them al, & worthie manie deathes, and vttre destruction, that thei stode not to

the

knowen truth, but for feare, and to satisfie the wil of an ignorant wilful woman, suffred them selues to be defiled with abominable masse idolatrie, and were contente with grudge of conscience to seme to drinc ke in againe al the popes filthie dregges. Certaine of them were papistes to, I wote wel, and yet thei retained some ciuilite, and outwarde honestie. Turne thyne eyes now to thy cõusel England, how fierce tygres, how cruel wolues, how rauening beares, how lecherous goates how wilie foxes, or to speake plainly without figure, what periured traitors to god, and to the, what murderers, what oppressors of the poore, what voluptuous Sardanapales, what adulterers, how vile flatterers shalt thou finde amonge them? It were a smal faulte, and a verie peccadulia in them to dissemble the truth of religion. Thei raile vpon it, they tosse it with scoffes & mockes, thei bloodely, & tyrãnously persequute it. It might be wicked at, if thei toke bribes, óly to oppresse the cause of a few poore mé, thei take bribes to betraie the hole realme. It might be passed ouer with silence if thei had murdered but one mã a peece, the blood of innumerable saincte crieth vp to heauen againſt them

& the groninges of manie thousandes oppressed ar heard euerie where. It might perchaunce be perdoned, if they spent but some weekes in pleasures, they wallow continually in vile voluptuousnes, and wantō dalliance, and waste al their vnhappie daies in beastlie delites, nether can chaūge of women, nor women only satisfie their filthie abominable desires. Breifely there be no vices in the world whereof you maie not see great buddes, or rather great bounnies, and bundles in them. Here I maie not lette scape the pristes of Calece, a foule broode of thy henne. Papistes they were and verie furies of hel. But if thei be compared to thy prelates and preistes, thei were but demipapistes, and demidiuels. For he that wold discouer the fowle inwarde partes of thy shauelinges, and filthie smered flocke, shuld seme to rake vp the botome of hel, yea he that wold shew the outwarde partes of them naked, shuld shew the fowlest sight, that euer was sene in the world. For what idolatrie, what pride, what couetousnes, what crueltie, what lecherie, what sodomitrie, was euer heard of in anie age, that thei haue not far exceded? Thou canst

not

not name a bishoppe, but thou shalt see his
toûge swollen with blaspheme, his fingers
dropping with the blood of innocentes, his
bodie spotted with most filthie villanie, &
the rest of thy AEgyptian shauelinges, stri-
ue which shal passe other farthiest in al kin-
des of beastlie abomination. And to spea
ke as I thinke, amonge them, Weston, who
hath worne, and weried himselse in whore
dom, these twentie yeres, and now for his
late chast behauior is iudged to leese his sto
nes, maie be compted an honest man. So
manifolde, so execrable, so outragious is
their filthines, and wickednes. Who can
thinke on that bloodie beast Bonner, but a
most grislie, vgle, & horrible monstre shal-
be presented before his eyes, such a one as
no Polyphemus in boisteousnes, no furies
of hel with their snakie heares in al poin-
tes of mischeife, no Cerberus in blaspheme-
mous roaring, no find in raging, in tearing,
and in deuouring innocentes, cā ouermat-
che. But I wil leaue that botomeles sea, of
most filthie stincking vices, & passe farther.
The commons of Calece consisted partely
of papistes, and partely of men reformed
in religion. The papistes were there, as

they

they be euerie where, murmurers against god gredie scrapers, enuious, lecherous, ful of secrete vices, but they were few in nombre, and lesse besprincled with innocent blood. The Christianes were weaklinges, dissemblers, quenepleasers, worldlinges, riotous, wanton, & giuen to al fleshlie lustes for the most parte. I comme now to thy commons England, of which some be gentle men, & those ether papistes, or protestantes. The papistical gentle men ar slaues to poleshorne preistes, to exequute their bouderie, folowing therein parte of thy nobilitee, in bloodie crueltie worse than Shythians, in oppressing the poore Neroes hellish offspringe, in greedie conuetousnes verie Harpyes, in malice, and enuie yonge diuels, traitors to their countree, open deceauers, vile flatterers, filthie leders, herteles cowardes, shameles braggers, godles Epicures. The gentle men ptotestantes for the most parte differ from thother in knowlege only, and not in life, in wordes, and not in worckes. The life conuetousnes, the like malice, and enuie, the like craftines, the like cowardise, and vnfaithfulnes in defending their countree, the

life

life flatterie, the life lecherie, the life dronkennes in fleshlie pleasures, the life liynge is found in both sortes. And the commune people to be shorte so countrefaite the beastlie, and abominable maners of theyr superiors, that they maie be compted their awne children, their awne brode aswel as their coūtremen, I speake of the great multitude. For I know that in euerie sorte, and condition of men, there be some that truly feare god. But in the ordre of thy nobilitee al the godlie maie be grauen in one ringe. Amonge thy prelates, and preistes I know not one, and yet I exclude not al of that most filthie swinestie. Amonge thy gentlemen there be so few, that wold god the tithes, yea the twentithes, yea the hūdrethes might be sanctified to god, as men endued with some litle sparcke of feare towardes him. Amonge the commune people vndoubtedly there be more, but thei ar oppressed, and drouned in the huge multitude, & infinite swarmes of nawghtie wicked men. Sith than that beiond nombre, and measure thou excedest Calece in outragiousnes, and multitude of most mischeuous factes, & horrible yices, what thought canst

canſt thou haue to eſcape the preſent dradful vengeance of god, which thou haſt ſo manie waies deſerued, aud daily prouokeſt to be powred vpon the. For thou art not ſo witles, and ſtarcke mad, as to thincke that welth, artillarie, or force of men can driue backe the vehement tempeſtes of plages, that haſt to hurle the doune. For what power can ſtaie god, whan he wil ſtrike, or anie thinge at al draw backe his heauie hande. And beſides that, though riches, and force might helpe, as thei can not, yet thou art altogether vnfurniſhed. For thou art brought to verie beggerie. Thy beſt ordinance is loſt, giuen, or conueighed awaie. Thy capitaines ar purpoſely murdered, or pined awaie thorough thought of thy ruine. Thy noble men ar ether ſtarcke cowardes, or ſtarcke fooles for the moſt parte, and more meete for their effeminatenes to handle a ſpindle, than to beare a ſpeare,. Thy commune people thorough pouertie, and continual miſerie ar hertles more readie to beare burthens, and packes on their wretched ſhulders, thā harneſſe on their manlie backes. What remaineth than ô moſt miſerable countree?

Can

Cã anie other thinge be looked for, but waſ
tig of fruteful fildes, burnig of cities, & tou
nes, ſlawghter vpó ſlawghter, murdering of
infãtes in their mothers wõbes, death befo
re life, deflowrig of virgines, rauiſhig of wi
ues, a worſe life than death it ſelfe in them
that ſhal remaine vnmurdered, haling, har
riyng, & tugging hither, and thither by the
heare of the head, miſerable captiuitee, vile
ſlauerie, and al kindes of extreme, and moſt
intolerable oppreſſions. O yet notwith-
ſtanding the infinite heape of thy deteſta-
ble deſertes, heare what thy god ſaieth.
For thus he ſpeaketh vnto the, vnto thee I
ſaie, if thou wilt yet giue eare by the mouth
of his holie prophete Ieremie in 3. chap.
Returne thou backe ſlidden Iſrael, & I wil
not make myn anger to fal vpon the. So-
me times thou waſt goddes Iſrael, goddes
holie congregation, and ſanctified people.
For the pure worde of god ſoũded euerie
where in the, his ſacramentes were rightly
adminiſtred, image ſeruice, ſuperſtition, &
al pilde peſtilent poperie was clearely ba-
niſhed, newnes of life, and the goodlie fair
bloſomes of goddes ſpirite in manie were
wel ſeen. But now thou art ſlidden, and
haſt

taken a fowle fal. For in stede of goddes worde thou hast now mennes doting dreames, in stede of Christes swete gospel, the popes sower draffe, in stede of Christes reuerende supper, the popes toiysh apes plaie and monkissbe munming masse, in stede of goddes true seruice, thou hast stockeseruice, bone seruice, and wafer seruice. For right holines of spirite, thou hast a countrefaite popeholines, that stādeth in butter forbearing, in fish feasting, in flesh fliyng, with mouth, not with minde, in wymple wearing, in graie coate gatting, in lowring, in whimpering, in howling, in prating to painted postes, in biyng of blasphemous bulles, breisely for al vertues, thou hast embraced al vices. The wittie poetes faine, that Ixion wold adulterously haue laine with Iuno, which thing Iuppiter hir husband perceauing turned a cloude in to hir likenes, which cloude Ixion hasted with great fond ioie, to embrase in stede of his peramour. Hath not the like, or a thing far worse happened vnto the? Hast not thou catched after clowdes, and vaine shadowes in stede of the truth, not only whereby thou hast made thy selfe a lawghig stocke to al the world

as Ixion

as Ixió, but alſo moſt furiouſly pulled vpó the, the heauie indignation of almightie god. Thou haſt in dede gon a whoring and committed adulterie with ſtockes and ſtones, & thinne weeriſch bread, while thou woldeſt ſeme to folow the true ſpouſe, & to ſeke his ſpiritual embraſinges, and, thereby thou haſt deſerued confuſion, and euerlaſting damnation. And yet for al this thy god, and moſt louing huſband, biddeth the turne againe to him, and he wil ſtaie his iuſt indignation. O refuſe not, as a deſperate mad woman, to heare his ſwete cófortable, and gratious voice. Repente, and deteſte thy vnkindnes, thy filthines, & beaſtlie abomination, Awaie with thy wafergoddes, with thy maſking maſſes, with thy latine mumbling, with thy loſt liplabor. Awaie with thy lies, and falſe ſacrificing for the quicke & the ded, the greateſt abomination before god that euer was deuiſed. Awaie with thy coniured water, and charmed bread. Awaie with thy proud pompous pope, and al his peſtiferouspoperie. Awaie with thy ſtincking lecherie, bocherlie crueltie, greedie catching, wretched ſparing. Awaie with thy pride hatred

tred, enuie, and malice, that masse of
mischiefe, that hangeth on thy flesh, & tur
ne at the last to thy most gratious husband
whose fauor is as the due in the morning to
drie withered herbes, whose displeasure is
most doleful death. Dimnes, & darckne
desperation, and anguish, al horrible mise
ries, and calamities, death and destructio
draw fast on, which al thou maiest yet auoi
de, if thou wilt turne at the louing calling
of thy most merciful lorde. Calece wa
called, and wold not heare, and therefor
is beaten low, and sore pressed with godde
plage, and shalt thou escape, if thou despi
ce the like calling, in so great apparance o
destruction. For there was no such like
lihode of miserie hāging ouer Calece, whan
she was called, as there is now a ful sight o
vttre ruine hasting towardes the. Thou
art now warned by me, and wast longe si
thens warned by the notable prophete o
god master Latimer, and thou art most liue
ly warned by the terrible oppression of Ca
lece. The cuppe thā must nedes be double
mixte, that thou shalt drincke vp dregges
and al, and in comparison of thy miserie
the beating of Calece shal seme a benifite

Loke vpon ſtories, and thou ſhalt finde, that thoſe realmes haue euer ben ſoreſt plaged that were moſt warned, and wold not repente Nether the criynges of the prophetes, nor the ruine of Samaria, cold cal Ieruſalem to repentance. Wherefore the plages, ſorowes, and miſeries that rained doune by heapes vpon Ieruſalem, were incomparable, and excedingly paſſed the calamities of Samaria. Thou than ô Englād, if thou haue anie pitie on thy ſelfe, on thy graue headded fathers, on thy graue matrones, on thy ſwete children, on thy ſemelie maidens, and towardlie youth, ſhake of al ſluggiſchnes, ſeke no vaine ſhiftes flatter not thy ſelfe in thy wickednes, heare not the blaſphemous bluſtering of thoſe helhoundes, that impute the loſſe of Calece to the neglecting of poperie, as the heathen in S. Auguſtines times affirmed, that the forſaking, and deſpicyng of theyr old goddes, and goddeſſes, was the cauſe of the decaie, and ruine of the empire. Which theyr ſhameles, and abominable affirmation, god incontinently reuenged, with the ouerthrow, ſacking, and burning of Rome the imperial citie. The like talke now

I wotte wel ſtreameth out of the fowle mouthes of thy babilonical prelates. For where as thei thorough their trecherie haue, euer wrought the deſtruction & vttre ruine of tounes cities, & countrees, as the loſſe of al Aſia, and of a great parte of Africa, & Europe doeth ouermuch teſtifie, they yet pleaſe them ſelues in their outragious miſchefe, and wil rather fight againſt god, & aſcribe the miſeries of the world to goddes faulte, thā that thei wil acknowlege the verie cauſe of al plages in dede, namely their awne extreme horrible wickednes. And it is no meruail, if they wold haue the profeſſing, and preaching of the goſpel to ſeme the cauſe of the realmes ſhame, loſſe and decaie. For they hate no poiſon in the world ſomuch, as they hate, and abhorre goddes word, and his truth. For that bewraieth their hypocriſie, their idolatrie, their falſe doctrine, their fine deuiſes their traitorous counſels, breifely al their ſecrete abominations. That vndermineth their popes throne, pulleth their mitres fró their heades, breaketh their crociars, chaſeth them not only out of kinges counſels, where they occupie the cheife places, the aunci-

nūt nobilitee beinge hoisted out, but also from house, and home, and maketh them detestable to al the world. And therefore they care not by what meanes thei defame it. But heare not thou their blasphemous bellowing, and hellishe roaring, considre rather thy woful state, and measure thy selfe with thine awne fote, looke vpon thy faultes with thine awne eyes, and not with their false spectacles, acknowlege as the truth is, iuste causes of al miserie to be in thy selfe, not for receauing, but for leauing true doctrine once plainly preached vnto the, not for renouncyng of vile poperie, but for eating of it in eftsones, whan thou haddest once cast it vp, not for thy swimming out of the myre of filthie vices, but for thy returning, and wallowing in to the same againe. Heape not sinne vpon sinne with shameles shifting. Nether yet for al this let thy ruler falle to desperatiō, whā she shal see no color of excuse, no starting hoale in so great a multitude of furies meeting hir in euerie corner. Let hir not saie in hir herte, who shal washe my bloodie handes? Who shal clense my sowle ful of leprosie? Who shal wipe awaie

the ſpottes of my idolatrie, witchcraft, ſorcerie, traitorous deuiſes, proud thoughtes, filthie deſires, longe continued hatred, malice, and enuie? How ſhal I eſcape the vengeance to comme, how ſhal I abide the face and preſence of god, whoſe ſainctes I haue partely burnt to aſhes, partely tormented in priſons, partely robbed of their landes, and goodes, & ſondrie wiſe cruelly afflicted, whoſe ſpirite I haue dotingly accuſed of hereſie, whoſe word I haue defamed, & railed vpon, as new doctrine, & chaſed out of al churches, whoſe people generally I haue defrauded and ſpoiled of the bread of life, and haue cauſed them to be miſerably fed with the popes ſluttiſh vnſauerie ſoppes, with ſtincking mingle mangle, and dedlie dregges. Let not thy nobilitee, & commons ſaie, our ſinnes ar greater than that thei maie be forgeuen. Let thy ruler ſette ſinge Manaſſe before hir eyes, of whom it is firſt written that he builded vp chapelles of idolatrie, that he cauſed his awne ſonne to paſſe thorough fier, that he mainteined ſorcerers, witches, and enchaunters, that he filled al the corners of Ieruſalem with innocent blood, and neuertheles afterward

this foloweth of him in the 33. cha. of the 2. boke of chro. Whan Manasse was in distresse, he entreated the face of the lord his god, and humbled him selfe excedingly in the sight of the god of his fathers. And whan he praied to him, he was entreated, & appeased, and he heard his praier, and restored him to his kingdom, & Manasse acknowleged, that Iehoua was god. Lette this exemple cõforte the sinful herte of thy ruler.

Let thy nobilitee, and commons remembre the Niniuites, which were al heathen, al idolatres, and therefore al wicked men, and yet repentinge vpon the preaching of Ionas thei escaped the imminent plages of god, and present destruction. If thy preistes and prelates, or anie other haue persequuted the knowen truth, of verie malice, and despite against god, and so sinned against the holie gost, let them die in their sinnes, & perish euerlastingly. Let the rest thincke this spoken vnto them: thou hast committed whoredom with manie companions, but turne vnto me, saieth the lorde. Turne vnto me backe slidden children, and I wil be your lorde, I wil receaue you, and bring you to Sion. Let them than with al spedi-

nes, and humilitee of herte fal dounne flatte before the lord, holde vp their handes to heauen, aske mercie, and turne to their louing lord to the true Christ, who calleth them not out of a canferd brasen boxe, or out of a peece of foistie starche, but from his glorious celestial palace, lette them embrase his goodnes gratiously offred. Lette them kysse the sonne of god, louingly comming towardes them, and after their vnnatural behauior, after their exceding great vnkindnes, after their longe continued adulteries, bending doune his heauenlie head, and offring his swete diuine mouthe vnto them. Lette them reuerently receaue him, lette them reuerently receaue him, I saie, lest his anger shortely kendle, and thei perish, be stricken with lightninges fró heauen, and confounded for euer.

¶ A VVARNING TO THE READER.

VVHo ſoeuer thou art, whoſe lotte it ſhalbe to reade this admoniti-
~ ~ ~ on, thinke not fondly that the autor hereof, wold ſerue his affections in reprouing mennes vices, or thereby delight him ſelfe, or other mennes eares, or procure hatred to anie ſtate, or anie perſon, and blow a trompette to malice. For ſo without doubte thou ſhalt fowly begile thy ſelfe, diſpleaſe god highly, and leeſe the frute of his trauail in writing, and of thy time in reading. But aſſure thy ſelfe, that he hath ſpared no condition, and ſtate in this great, and weightie matter, for none other purpoſe, ſaue only to moue al ſortes to repentaunce, ſeing plainly the hole ſtaie of the realme now ſhaking, aud threatening a falle, to reſt therevpon. And if thou ſhalt vſe this nedeful warning to anie other ende, than to amende thy ſelfe, and to ſtirre other to amendment of life, and to the aduancement of goddes glorie, thou ſhalt tormente the herte of the writer, diſturbe the holie deſires of the gdolie, & pulle the vengeance

geance of god vpon thine awne head. Nether on thother side be thou so weake, as to thinke that the autor shuld haue forborne to haue vttred al that he ether knew him selfe to be true, or had lerned of other, bicause of the nobilitee of the personages, but considre that it becamme him in goddes cause, and in a matter touching the safetie, or vttre ruine of his coũtree, to haue regarde rather to the welth, & preseruation, than to the honor of the persons, with whó if thei continue in their wickednes, the hole realme must certainly comme in daunger of goddes wrath, and vnrecouerable destruction. Walke thoue therefore vprightly, & be nether to wordly wise, nor to wordly fooliſh, nether hastie to hate, nor slacke to redresse bothe thy selfe, and other, but praie with this writer that god of his infinite goodnes wil vouchsafe to cõuerte the, thy ruler, thy nobilitee, and al other thy countremen from wickednes of life, & from al popishe superstition, and idolatrie vnto himselfe that yet his people maie be herboured in Englande, that yet his gospel maie sounde, and haue free course in Englande, that yet his holie name maie there be magnified

magnified, and aduaunced in peace, and quietnes.

FIN.

LVKE 13.

THINKE YE THAT THESE GALILAEANS VVERE SINNERS ABOVE AL OTHER BICAVSE THEI HAVE SVFFRED SVCH THINGES?

NO I SAIE VNTO YOV, BVT ONLES YOV REPENTE YOV SHAL AL PERISH LIKE VVISE ETC.

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¶ Imprinted Anno Domini 1558.